

death of the high priest, Num. 35:25, 28.

8 Was not meant to protect murderers, Ex. 21:14; Num. 35:16-21.

9 They were illustrative of Christ, Ps. 91:2; Is. 25:4

10 Illustrates the hope of the gospel, Heb. 6:18.

J. L. GILLIN.

The Voice of the Lord

If God should speak to us today in such a way that we could recognize His voice, would we not listen attentively to the message? If we should hear Him speaking from the sky, as Saul of Tarsus heard Him, would we not go at once and do what He should command! No doubt we think so, but it is not at all certain that we would. The truth is, God is as near to each one of us as He was to Saul of Tarsus, and he speaks to us as distinctly as He did to Abraham and the prophets. If we do not hear the voice which is lifted up today, we would not hear if He should speak with an audible voice.

God speaks thru nature. Is there no voice in nature? When the sun rises in the morning does he not bring to us the greetings of his Creator? And when he goes down at night does he not leave with us a message of God's goodness? When the stars look down from the quivering blue do they not tell us something? Are there no lessons in the flowers, the growing corn, and the golden harvest? Some one will say, "This is the voice of nature." So it is, but what is the voice of nature? Nature is not intelligent. When an unintelligent creature brings an intelligible message we know that it is the message of an intelligent mind. The mouth speaks, but it is the mind that directs the mouth what to say. Nature speaks, but nature is only the messenger; the Author of the message is intelligent.

Sometimes nature speaks with a loud voice, as when the earthquake rends the mountains or the thunder shakes the sky, telling of majesty and power. Sometimes nature speaks with a still, small voice, as when the gentle zephyr whispers "Peace," or when the rose and the lily smile and tell of beauty and of love.

"All nature sings Thy boundless love,
In worlds below and worlds above."

The voice of God may be heard within. Is there not a voice within telling of the past and of the future? Is there not a voice in the heart speaking of sin and of duty? Some will say, "The voice within is the 'voice of conscience, of reason, of memory, of affection, of hope.'" So it is, but is not this the voice of God? If the faculties of the mind were free from the dominion of sin and from the limitations of the finite, the voice they utter would always be in harmony with the will of God, for it is the voice of God. The voice of the Lord, then, is not far away in Palestine and in the time of Abraham, but it is here. It speaks to us and within us.

We may hear the voice of the Lord in the character and lives of good men and women, and especially in the lives of Christian parents. Christ was the Word. He was an expression of God's character and will. Every true Christian is a word of God. The

goodness and love of God are set forth more clearly in good men than in any other way, except in the life of Christ Himself. God speaks to us in all the events of life. In every affliction, every restoration, every visit to the afflicted, every funeral, every mercy, the voice of the Lord may be heard.

But especially does He speak to us in the Bible. The voice of the Lord may be heard in every good book, but the Bible is preeminently the word of the Lord. Here holy men tell us what the will of the Lord is. Here Jesus speaks. It is natural for us to imagine that if we had lived in the time of our Lord, had seen His face and heard His voice, we should have attended to His message. In some respects those who saw His face and heard His voice had the advantage of us, and in other respects we have the advantage of them. The divinity of our Lord is more clearly demonstrated to us than it was to them. The history of Christianity for more than eighteen centuries has added strong confirmation to His claims. They that saw Him saw the Father, and we who read His words hear the voice of the Father.

The voice of the Lord is a voice of love. The voice of love is more powerful than a voice of authority. The latter may compel us outwardly, but the former constrains us inwardly. If one who is absent from home on important business should receive a message from his wife, who loves him more than her own life, saying, "Come home," he would leave his business unfinished, take the first train, and cross the continent with as much speed as possible to respond to the call of love. The call of God comes from a heart whose love is deeper and more tender than that of any mother.

The voice of the Lord is persistent. He does not leave the door when He finds it locked. He does not cease to call when we refuse to hear. Through long years he waits.

God calling yet! shall I not rise?
Can I His loving voice despise,
And basely His kind care repay?
He calls me still: can I delay?

—*Christian Advocate.*

Faith in Men

Northern Christian Advocate.

It is of the most vital importance to our holiness as well as to our comfort that we retain our confidence in our fellow men. He who loses his faith in man will not long retain his trust in God. There can perhaps be no severer temptation, as there can be no sorer sorrow, than to find that a friend has been unfaithful to you; but it would be terrible beyond measure to cease to have confidence in friendship. Still trust your other friends as before. It was not what was best in your friend that betrayed you. You do not know how sorely he was tempted. In his heart he may be loyal to you still. Do not be afraid to walk in the fields, even though you have discovered that snakes sometimes run in the grass.

How many good and true people most of us have known, people who have helped us

believe in the goodness and faithfulness of God. If your own nature is true, you will be likely to be trustful. It is better to have faith in some who may not prove altogether worthy of it, than to become distrustful. We are saved by our faith in God; but we are also saved by his faith in us. He believes that we are capable of salvation, and trusts us with blessings, opportunities, responsibilities and all the riches of his grace. The best have sometimes disappointed him, but he trusts them still. What would become of us if our heavenly Father were to cease to have faith in us?

The Mission Field

A New Missionary Hymn

(Dedicated to the Ecumenical Conference.)

REV. C. A. S. DWIGHT

From Yukon's ridges dreary,
From China's sunken plains:
From Afric tribes who weary
Of Satan's galling chains:
From many a blighted nation,
Where men in darkness die,
In mighty acclamation
For Gospel grace they cry.

What tho in tropic gardens
The flowers in beauty bloom,
Yet man his heart still hardens
And bides in sinful gloom:
What tho God's hand has brightened
The earth with promise sweet,
The heathen unenlightened
Yet bow not at His feet.

Can we to whom the ages
Such wealth of truth have brought—
A wisdom more than sages
Or Magi e'er have taught—
Can we for whom in glory
The stars of promise shine,
Deny to men the story
Of Christ's rich grace divine?

Waft onward, gales of Heaven,
The argosies of grace!
Now be the Gospel given
To every land and race,
Till hosts of high and lowly
Become in God's great plan
One household of the holy,
One brotherhood of man!

—*New York Observer.*

May Report of the Missionary Board of the Brethren Church

GENERAL FUND

Barrel opening, Brooklyn church, Iowa,	\$ 3 10
Mary A. Snyder, Glover's Gap, Iowa,	5 00
Will and Ida Meyers, Nevada, Mo.,	3 00
Christian Endeavor Society, Harris, Iowa,	2 00
O. A. Metz, Harris, Iowa,	8 00
Y. P. S. C. E., Oakville, Ind.,	1 00
King's Children, Lanark, Ill.,	7 00
A sister, Columbus, Ohio,	35
Aaron Showalter, Adrian, Mo.,	5 00
Eld. A. J. Hixson, " "	3 00
Mrs. A. Gersinger, Shelly, Pa.,	1 05
Mr. Gregg, Phil'a., Pa.,	1 00
	\$ 39 50

CHICAGO FUND

Quarterly barrel collection, Oakville, Ind.,	\$ 6 93
Barrel collection, Chicago Mission,	5 54
Bible convention, Claypool, Ind.,	6 78
Iva, Emil and Omer Rensch, Eaton, Ind.,	60
Barrel collection, Nappanee, Ind.,	14 75
Offerings, Chicago mission,	5 21